

CURRICULUM VITAE OF JOSEPHINE KATILE MUTUKU SESI

June, 2021

I. Personal Data

- A. Name: JOSEPHINE KATILE MUTUKU SESI
- B. Department: MISSIONS – ISLAMIC STUDIES
- C. Present Rank (if applicable): SENIOR LECTURER
- D. Date Rank attained (if applicable): 2014
- E. Name of institution where you attained the rank in no. IB (if applicable): AFRICA INTERNATIONAL UNIVERSITY

II. Update of My Dossier

1. Academic Credential

Name of School	Years of Training	Degree Awarded
Fuller Theological Seminary, School of Intercultural Studies	2001-2007	PhD Intercultural Studies
Fuller Theological Seminary, School of Intercultural Studies	1998-2000	Master of Theology Intercultural Studies
Nairobi Evangelical Graduate School of Theology	1994-1997	Master of Divinity
Scott Theological College	1990-1994	Bachelor of Theology
Scott Theological College	1980-1984	Diploma in Theology

2. Teaching

My primary area of Teaching Competence is in:

Islamic Studies and Anthropology.

Courses I Teach/Taught

Graduate Level:

- Islam in Africa and Current Trends in Islam
- Christian Relations with Muslims in History
- Communication of the Gospel in Inter-religious Contexts: Evangelism to Muslims

- Comparative Study of Religions
- Social Anthropology
- Women in Islam

PhD Level:

- IMS 901 Islamic Issues in Africa
- IMS 902 Christian-Muslim Relations
- IRS 900 Research Methodology for Inter- religious Studies

3. Faculty Teaching and work experience

Organization	Dates	Position	Duties
Nairobi Evangelical Graduate School of Theology (NEGEST)	April 1, 2005, to Present	Part time April-2005 - April 2012 Full-Time Lecture	Teaching Graduate Level Courses and Mentoring Graduate Students doing Theses. Supervised 6 MA Thesis.
Nairobi Evangelical Graduate School of Theology (NEGEST)	September 1, 2005, to March 31, 2012	Part-Time Lecture	Teaching Graduate Level Courses and Mentoring Graduate Students doing Theses. Supervised 1 MA Thesis.
Daystar University	Jan. 1, 2009 to present	Part-Time Lecture	Teaching Graduate Level Courses.
Fuller Theological Seminary	Jan. 1, 1999 to 2003	Moderator of Student Chaplains and the Chaplain for the School of Intercultural Studies	Advising Graduate Students on non-academic issues and providing supervision over other chaplains in the Schools of Psychology and Theology.
Africa Inland Church Headquarters	April. 1, 1991, to March 30, 1994	National Coordinator of Christian Education Department	Coordinating Christian Education programs for Women for about 5, 000 churches in Kenya and developing Christian Education materials for Women

Africa Inland Church Headquarters	July. 1, 1997, to February 28, 1998	Acting National Director of Christian Education Department	Coordinating Christian Education programs for about 5, 000 churches in Kenya.
Pwani Bible Institute and Africa Inland Church Tudor	April 1, 1987 to March 30, 1990	- Tutor and Dean of Women - Coordinating Christian Women Fellowship	Teaching Undergraduate Courses and Providing both academic and spiritual guidance to Students.
Africa Inland Church	April. 1, 1984 to March 30, 1986	- Church Worker and High School Ministry	Pastoral Duties and Teaching Christian Religious Education to High School Pupils.

B. Professional Development and Conferences Attended

Name of Workshop Conference/Seminar	Dates	Venue	My Role
Inaugural Conference "Territoriality and Hospitality; Christians and Muslims Sharing Common Space"	Feb. 26-28, 2020	Accra, Ghana	Presented paper on "A Christian Approach to the Ten Miles Coastal Strip Territorial Conflict in Kenta: A case study of Christians and Muslims Co-existence on the Kenyan Coast"
Association of Evangelicals in Africa (AEA), "Theological Consultation"	September 8-13, 2019.	Dimese Sisters, Nairobi, Kenya	Participant
Training: Theology of Work	June 11-13, 2019	Africa International University, Kenya	Participant
Symposium under the theme "Responsive and Accountable Leadership Setting and Agenda That Enhances the	Nov.13-15, 2018	Africa International University, Kenya	Present a paper on "Emerging Issues of Jihad among Muslim Women"

Realization of Vision 2030 and Beyond.”			
AIU, The Institute for the Study of African Realities (ISAR): International Conference – Theme: Ensuring Quality Education through Ethical and Value-based Principles: A focus on Sustainable Development Goals (SDG 4)	March 14-16, 2018	Africa International University, Kenya	Participant
Grant Proposal Writing	May 2-4, 2018	Africa population and Health Research Center - Subiaco Retreat Center	Participant
Bioethics Training	March 1-3, 2017	University of Nairobi KAVI-Institute of Clinical Research (ICR)	Participant - Certificate
GATE Workshop Year 4 - Global Association for Transformational Education-Professional Development	April 24-27, 2017	MaryMagdalene Retreat Centre - Karen	Participant
WEA Consultation for Women Serving in Context of Persecution and Restriction.	June 12-15, 2017	Bangkok, Thailand	Participant
AE Consultation: “Go North Conference”	April 2017	Bangkok, Nairobi, Kenya	Participant
GATE Workshop Year 3 - Global Association for Transformational Education-Professional Development	April, 2016	MaryMagdalene Retreat Centre - Karen	Participant
The World Council of Churches “Evangelism in Theological Education and Missiological Formation in Africa”	July 22-26, 2016	Stellenbosch University in South Africa	Presented a paper – I cannot find it
Network for African Congregational. The	July 3-8, 2016	St. Paul's University Limuru	Presented a paper on: “The Relationship Between Evangelism and

			Social Action for Muslim Women”
African Enterprise: “South to North, Reverse Mission Consultation”	June 9 & 10, 2016	Dimese Sisters	Participant
Commission for University Education: “Workshop on International Quality Assurance (IQA) for University Quality Assurance Directors/Coordinators/Officers and Launch on the Kenya Universities Quality Assurance Network (KUQAN)”	April 29, 2016	Agricultural Resource Centre (ARC), Egerton University	Participant
Annual Conference: Africa Society of Evangelical Theology (ASET). Theme: African Contextual Realities.	March 4-5, 2016	Africa Nazarene University – Ongata Rongai, Kenya	1. Presented a paper - 2. One of Organizers
GATE Workshop -Year 2 Workshop- Global Association for Transformational Education- Professional Development	April, 2015	MaryMagdalene Retreat Centre - Karen	Participant (Certificate)
African Christianity and Islam Women’s Conference	October 20-24, 2014	Africa International University	Presented paper: “Current Issues affecting Muslim Women in Africa”
Staff Capacity Building Workshop	September 10, 2014	Africa International University	Participant – (Certificate)
Missionaries Conference: Theme: “STAND”. Ephesians 6:13	August 25-30, 2014		Presented a paper on “Current Trends in Islam”

A. Research and Publishing

1. “Touchpoints and Application Notes on the Book of Amos”: African Study Bible. Jusu, John Ed. Wheaton: Oasis International Ltd,2016.
2. The Rise of Madras: Strengthening Islamic Religious Education in Kondoa - Busi Village, Tanzania: ISSN2422-8443 An International Peer-reviewed Journal. Vol.31,2017.
3. “Review of Justice by Five Vulnerable Women in the Bible” Global Journal of Arts, Humanities and Social Sciences vol. 5 No.11, December 2017.
4. Purity in The Context of Islam In East of Africa: When Women Speak. Webzine Vol. 2, No. 1/ April, 2018.

5. Factors Influencing the Spread of Islam in the Eastern Region of Democratic Republic of Congo. 2018.
6. Understanding Witchcraft among the Digo Muslims on the Coast of Kenya: Implications for Mission. International Journal OF African Society, Cultures and Traditions Vol 6, No. 4, August 2018.
7. Evangelizing to the Somali Muslims of Eastleigh: Interrogation of A.I.C Christian Preparedness in Nairobi central Region. 2019.
8. Criminalization of Suicide Intention as a Prevention Measure to Committing Suicide: A Study of its Impact among Christian Believers from Muslim Backgrounds in Dandora, Kenya. International Journal of Social Sciences and Management Review Volume: 03, Issue:06 "November – December 2020".

c. Theses and Dissertations that I have supervised

1. Wubshet Teklewold Senbe. "The Challenges of Wahhabism on the Outreach Ministry of Kale Heywot Church in Western Arsi, Ethiopia: MA, 2014.
2. Timothy Kivulu Mutdungs. An Investigation into the Effects of Dialogue in Christian Evangelism to Somali Muslim In Eastleigh" Nairobi in Kenya. MA, 2016.
3. Kasereka Kavutwa Nahemiah. "Investigating the Spread of Islam in Eastern Democratic of Congo"2017.
4. Moses M. Mutisya. "An Investigation on Christian Strategies for Peaceful Coexistence with Muslims in Eastleigh, Nairobi. In Kenya" MA,2017.
5. 12. Gideon Kasereka Mashauri. "The Study of Madrassa and its Missiological implications for Christian Witness to Children with Muslim Background in Kondoa Busi Village, Tanzania: 2017"
6. Samuel David Lumwe. "A Cosmological Study on Ritual Act of purification and its Relation to Blood IMPURITIES AND ITS Social-Religious Implications among the Digo People in Matuga:" Kidato Village on the Coast of Kenya: Kwal county PhD,2017
7. Japheth Kigen, Theological Complexities of Islamic Jihad and Apostasy: The Limiting Influence of Fear on Christian Discipleship among Nubians in Eldama Ravine, Koibatek Sub-Country, Barigo county, Kenya. Olivet University, Zinzendorf School of Doctoral Studies(ZSDS) PhD in Global Theological Studies, May 2017.
8. Margaret Njeri Gichuki. "Approaches to Muslim Evangelism: An analysis of Outreach Methods by the Evangelical Alliance of Kenya (EAK) from 2013-2018. MA,2018.
9. Philemon K. Tanui. "Factors affecting Evangelistic Work Among the Somali Muslims in Eastleigh, Kenya: A Case Study of Africa Inland Church(AIC) in Nairobi Central Region". MA.2018
10. Yonatan Mengistu Gizaw. "An Investigation into the Effects of the Wahhabi Religious Movement on Christian Witness in Moyale, Ethiopia: MA, 2018.
11. Danson G. Mukuria. " An Investigation into the Relationship Between the Somali Islamic, Economic Development and its Impact on the Church Growth in Eastleigh Kenya. MA, 2018.

12. Catherine Chepkirui Cheruiyot. An Exploration on Kipsigis' Perceptions of Childlessness among the Christian in Fort-Ternan, Kericho County and Their Implications for Mission. PhD, 2018.
13. Aminanta Alina Koroma. A Study on Muslim's Perspective of Traditional Healing Among Somali Muslims in Estleigh of Nairobi, Kenya MA, 2019.
14. Peter Yien Reath. An Investigation on Islamic Strategies that Hinder Church Growth in Khartoum, Sudan. MA, 2019.
15. Donghee Kang. The Role of Christianity on Suicide Prevention Among Believers from Muslim Backgrounds of Dandora in Nairobi, Kenya and its Implications for Mission. MA, 2020.
16. Semi Park. Factors contributing to Reconversion of Believers from Muslim Background to Islam and its Implications for Mission: A case of Korogocho, Nairobi, Kenya. MA, 2020.
17. Akimana Canisius. Factors Affecting Muslim Evangelism: A study of free Pentecostal Church of Bahati Council Town, Tanzania. MA, 2020.
18. Wondimu Tirkaso. An Investigation on the Factors Affecting Evangelism among Masken Muslim Women in Butajira, Ethiopia. MA, 2021.

D. Community Service:

1. Raised funds for Fuller Theological Seminary through "Phonathon" Calling both graduates and Fuller donors to give money to support of the school, especially International Students 2000-2003.
2. Founder and Director of Makobe Children's Home in Makobe Village, Majimboni Location, Kubu Division, Kwale District, Coast Province of Kenya. The home was founded in July 2001 and provides shelter, clothing, food, education, medical care and vocational training for 62 orphans whose parents died of HIV/AIDS.
3. Founder Member of Baraka Foundation Inc. USA. A non-Governmental Charitable Organization based in California USA for the purposes of raising funds and support to care for disadvantaged children (especially those with HIV/AIDS). The funds provide Shelter, clothing, food, education, medical care, and vocational training for the orphans in Kenya.
4. Feb 9, 2000- attended National Prayer Breakfast in white House- the first National Prayer Breakfast when George Bush Junior became the President of America in 2002.
5. Founder Member of Makobe Unit for the Mentally Challenged children. The unit provides assessment and rehabilitation of mentally disabled children in the Kubo Division. The unit which was founded in January 2002, has 30 registered children undergoing rehabilitation.
6. Regular speaker in conferences mainly in Ukambani-Makueni and Kwale. Counties since 2003.
7. Through Baraka Foundation in the US, I raised funds and build a community school - 12 class rooms, and saved a primary school that had been issued a letter to close down due to lack of good classrooms in 2005.
8. Founder and CEO of Kenya International Organization-2008. A no-governmental Organization registered in Nairobi to provide a local support base for Makobe

Children's Home and educate the Kenyan Adult Population on the responsibility of caring for the disadvantaged children in our communities.

9. AIU/NEGST Students Alumnae Association Secretary from 2005-2007
10. "Pastor", African Inland Church, Eastern District Church Council, Kwale Region Coast province, Kenya, since January 2007.
11. Organize training and training Church leaders on Islamic Issues both in Kenya and Ethiopia at least twice a year since 2008.
12. Participated in raising funds to building a Primary school and saving it from being closed by the government.
13. Participated in raising funds to provide a borehole well to a community in 2008.
14. Founder and CEO of Kyeni International Organization, in Houston, Texas, USA (2011) - a Non-Governmental Organization registered to provide a local support base for orphan's education in Kwale, Makueni and Machakos - Kenya. Also offers education/training to Believers from Muslim Background) BMBs in Kenya and Ethiopia.
15. Raised funds and started goat farming (138) as an income-generating project for Orphans and a Microfinance scheme to assist and empower widows.
16. Fundraised ----- for orphans and needy children November 2014.
17. Raised ----- for BMB' ministry in Kenya and Ethiopia - 2014.
18. One of the organizers and speakers/trainers from AIU- for Congo Mission; 2011.
19. Lead AIU students and speakers/trainers for training and outreach in Ethiopia 2016.
20. An official of: Africa Society of Evangelical Theology (ASET) 2012-2016. member since it started.
21. World Vision Board- member - Ministry Committee, Kenya since 2018.
22. In Nov. 2018, I raised over \$ 150, 000 for water and well and High School project for orphans and needy children at Mbiani village, Mukaa District, Makueni County Kenya since 2019.
23. In Nov. 2021, I raised \$ 45, 000 for the orphans, needy school fees and BMB outreach.

Humbly Submitted by:

Josephine K. Mutuku Sesi (PhD)

P.O. Box 24686-00502 Karen,

Nairobi, Kenya.

My Contributions in:

Africa Study Bible Ed. Jusu, John

OASIS INTERNATIONAL LTD, 2016

Satisfying African's Thirsty for God's Word

Touch Point place at Amos 2:6

God Is a Just Judge

Many traditional people groups use councils to decide punishment for disobedient people. The councils are ranked from lowest to the highest. The lower councils receive most cases. But when a person's case becomes too difficult for the lower councils, the highest council takes the case and has final authority. People tremble because the council administers unbearable punishment if the person is found guilty. At this last council, the guilty have absolutely no escape. They must face their punishment.

God set up a legal system in Israel, but he remained the ultimate Judge. The Israelites were happy with Amos's message at first when God pronounced judgement on their enemies! But God soon turned and focused his judgement on them (Amos 2:6). After seeing God's judgement on the neighbouring enemy nations, Israel knew it was a fearful thing to fall into his hands of judgement.

It is easy to apply a double standard of desiring God to forgive us while punish others. But as Christians, we must hold ourselves to a different standard. When we see others sinning, we should not look down on them. Instead, we must remember our own need for mercy and pray that God will help us live holy lives.

APPLICATION NOTE

God Is Patient



Amos 3:4-11

God is not like a lion. An African lion feeds on other animals by slowly and quietly looking for its prey. It wants to surprise the animal so it will not run. A lion never roars “in a thicket without first finding a victim.” It never warns its prey that it is coming. When it catches the animal, the lion will then roar loudly in victory.

God does not take pleasure in bringing judgement. He wants us to love him and obey him (Deuteronomy 10:12-13). Sometimes the warnings of God are heard and people change their ways. The people of Nineveh listened to the warnings given by Jonah and repented, and “when God saw that they had put a stop to their evil ways, he . . . did not carry out the destruction he had threatened” (Jonah 3:10).

God wanted the people to repent and change their ways because “if you help the poor, you are lending to the LORD and he will repay you!” (Proverbs 19:17). However, we know from history that the people of the northern kingdom of Israel did not change their wicked ways, so God sent his judgement in the form of the Assyrians, who destroyed them.

God is slow to anger. He waits patiently for us to repent, but he will not wait forever nor will he allow us to continue in sin forever. Let us hear his voice today and carefully examine our lives.

TOUCH POINT place at Amos 4:4-5

Be Warned!

When parents lose patience with a child who makes the same mistake again and again, out of frustration they may tell the child to continue misbehaving in the same manner. For example, if a child always loses his work tool, his mother may hand him another and sarcastically say, “Take this tool, go, and lose it as you normally do.” The child accepts this statement as the last warning and knows there are consequences if he loses the tool again.

When God sarcastically told Israelites to go ahead and offer sacrifices to the idols at Bethel, the Israelites should have taken the message as a severe warning about their misconduct. God was saying this was their last chance to repent. But instead they continued sinning.

Even when people are deep in their sins, we should not stop warning them of the consequences of their disobedience. Perhaps a last warning will result cause them to repent.

APPLICATION NOTE

Seek the Lord

Amos 5:4-6

Parts of Africa experience drought. In such times, people might spend the whole day looking for food and water for survival. They know that their life depends on finding it.

Just like these people seek food and water, the Israelites were supposed to seek God for their survival. They knew the importance of seeking God in times of trouble. But time after time, they abandoned God. They thought they could get help from other gods.

God called people to come back to him so that they would live; he knew they would die if they pursued other gods. We should live like our lives depend on God, just like people in a drought actively seek water.

TOUCH POINT place at Amos 5:23

Noisy Despite the Danger

In one community in Kenya, traditional village dancers would wear bangles around their feet that jingled when dancing. The dancers would put on their bangles at home and as they walked to the dance, the bangle would jingle all the way. Sometimes it was dangerous to walk to the night dances wearing the bangles because the jingling could attract danger on the path rather than the admiration of those in the village square. So if dancers wearing foot bangles were walking to the dance and sensed danger on the path, they would stand totally still to silence their bangles.

The Israelites sang hymns noisily, even if their hearts were far from God. Like the jingling of a bangle, the noise of worship that was supposed to attract God's admiration instead attracted the danger of God's anger. God could no longer stand their empty worship. Like the dancers during the night, the Israelites should have sensed God's anger and silenced their noisy music.

No matter how well or loud we sing, it is just noise before God if we are hiding sin in our heart. God will not listen to our worship. Before we worship again, let us repent for any sins we are holding on to. Then we can sing genuinely to God, and he will be pleased with our worship.